

## From Nevins' Practical Thoughts.

## HOW CAME IT TO PASS?

That three thousand were converted on the day of Pentecost—how came it to pass? The truth as it is in Jesus was preached and the power of God accompanied and made the truth effectual. But had not the meeting for prayer, of which mention is made in Acts, 1: 14, a close and influential connection with the glorious results of that day and that discourse? Undoubtedly it had. But what was there in that meeting of the hundred and twenty disciples, to exert an influence to the conversion of three thousand individuals?—Whence had it that power? I answer, it was a prayer meeting—*professionally* and *mainly* a prayer meeting. If it had been a meeting for preaching, it would not have exerted the influence it did, even though prayer had preceded and followed the sermon. It was a prayer meeting—a meeting of Christians to express their dependence on God; unitedly to call on him for his blessing; to plead the promise, and to wait for the fulfillment of it. Those are the efficient meetings, in which Christians meet and agree to ask of God. I wonder they do not value them more. To the prayer meeting Christians come, to exercise the high privilege of intercession for others—to do good and to communicate—act the "more blessed" part; whereas to meetings of another kind, they go from the far less benevolent purpose of receiving good. Yet Christians value no meetings so little as prayer meetings! And, O shame! no prayer meeting do they value so little as that which Christ himself may be said to have established in saying, "When ye pray, say, Our Father which art in heaven; hallowed be thy name: thy kingdom come." The Monthly Concert, though it occur but once a month, and though our Saviour in the prayer he has given us, has expressly instructed us to pray *especially* for the conversion of the world, yet how thinly is it attended! I pity the heathen, that so few are disposed to meet to pray for them. For the church, I blush that it should be so.

But the influence of that meeting of a hundred and twenty was not owing entirely to its being a prayer meeting. Many meetings for prayer are held, and no such effects follow. There must have been something peculiar about that prayer meeting, to account for its efficacy. There was much by which it was distinguished from ordinary prayer meetings. The mention of some of these peculiarities may be of service. It may provoke imitation in some churches.

1. All the church attended that prayer meeting. "These all continued," &c.—There were but a hundred and twenty disciples, and they were all present. Not a member of the church was absent, unless providentially detained. How different is it now! Now, if so many as a hundred and twenty can be collected in a prayer meeting, yet they represent perhaps a church of five or six hundred communicants, and all the rest are with one accord absent. They who meet may agree among themselves to ask for an outpouring of the Spirit, but it is, after all, but the agreement of a minority of the church. The majority, by their absence dissent from their request.

2. As all attended, of course the men attended as well as the women. Yes, every male member of the church was present, and I suppose the males were more than one half of the number. They did not leave it to the women to sustain the prayer meetings. That prayer meeting had not the aspect of many a modern prayer meeting, and in which almost all are of the weaker sex.

3. The most distinguished members of the church attended, as well as the most obscure. There were all the apostles, and "Mary the mother of Jesus, and his brethren." None of them felt above being at a prayer meeting. How is it now? Let that question answer itself.

4. They were all agreed—"of one accord," as it is said. Not merely agreed touching what they should ask, viz. the fulfillment of "the promise of the Father," but of one mind generally—aye, and of one heart. They thought and felt alike. They all loved one another. They observed the new commandment. Such cordial union among Christians has great power with God. It does not always exist in our prayer meetings.

5. They persevered in prayer. "These all continued in prayer." First they stirred themselves up to take hold on God, and then they said, "We will not let thee go, except thou bless us." They met often for prayer; and all met, and they lingered long at the throne of grace. There were not some who came to the meeting once for a wonder, or only occasionally.—No; "these all continued," &c. It is not so now. But how long did they continue asking? Until they obtained; and then they did but pass from the note of prayer to that of praise. They sought the Lord until he came. It is time we all should do it. They were together—holding meeting—when the Spirit descended.

I think if all our church members would habitually attend the prayer meetings *men* as well as women, *rich* as well as poor, and be "of one accord" in heart, as well as in judgement, and would continue in prayer, they would not wait in vain for "the promise of the Father." O for such prayer meetings! But now they are despised by many. How often we hear it said, *It is nothing but a prayer meeting!*—Nothing but I should like, for my part, to know what surpasses a prayer meeting.—And often on what unworthy conditions do those called Christians suspend their attendance. They must know who is to conduct the meeting, who will probably lead in prayer, and from whom a word of exhortation may be expected; and if the meeting is not likely to be to their mind,

## From Booth's Pastoral Cautions.

## DIVINE INFLUENCE.

Take heed that you pay an habitual regard to divine influence, as that without which you cannot enjoy a holy liberty in your work, or have any reason to expect success. We have heard, with pleasure, that the necessity of such an influence, to enlighten, to comfort, and to sanctify the human mind, makes one article in your theological creed.—an article, doubtless, of great importance; for as well might the material system have sprung out of nonentity without the almighty fiat, as an assemblage of holy qualities arise in a depraved heart without supernatural agency. As well might the order, harmony, and beauty of the visible world be continued, without the perpetual exertion of that wisdom, power, and goodness which gave them birth, as the holy qualities of a regenerate soul be maintained and flourish, independent of the divine Spirit.

Now my brother, as the knowledge of any truth is no farther useful to us than we are influenced by it, and act upon it; as doctrinal sentiments are not beneficial, except in proportion as they become practical principles, or produce correspondent feelings and affections in our own hearts; so you should endeavor to live continually under the operation of that sacred maxim, "Without me ye can do nothing." With humility, with prayer, with expectation, the assistance of the Holy Spirit should be daily regarded. In all your private studies and in all your public administrations, the aids of that sacred Agent should be sought. Consistency of conduct peace in your own breast, and success in your labors, all require it; for surely you do not mean merely to compliment the Holy Spirit, by giving him work a conspicuous place in your creed. Were you habitually to study and to preach your discourses, without secret previous prayer for divine assistance, the criminality of your neglect would equal the inconsistency of your character. If Christianity be the religion of sinners, and adapted to their apostate state, it must provide as well for our depravity, by enlightening and sanctifying influence, as for our guilt, by atoning blood.

Nor can you pray over your Bible in a proper manner, when meditating on the sacred text, without feeling a solemnity in your ministerial employment. That solemnity should always attend you in the pulpit; for a preacher who trifles there, not only affronts the understanding of every sensible and serious hearer, but insults the majesty of the divine presence in which he stands. Guard, therefore, against every appearance of levity in your public work. In all your studies and in all your labors watch against a spirit of self-sufficiency, from which that profane levity often proceeds. Remember that your ability for every spiritual duty, and all your success must be from God. To him your eye must be directed, and on his promised aid your expectations of usefulness must be formed.

## HOLY AND PROFITABLE SAYINGS.

This is taken from the Broad Sheet in the British Museum, dated London; printed for D. M. 1678.

We should always abhor sin, more in regard that it is hateful to God, than because it is hurtful to us.

Let O Lord, the great change be wrought in us, before the great change come upon us. If we cannot make others better it should be our special care that others should not make us worse.

As none can come unto the Father, but by the merit of the Son, so none can come to the Son but by the Spirit of the Father.

We acknowledge this mercy, that God doth not take us out of the world; but should desire this one mercy more, that he would take the world out of us.

It is our duty to know God; our safety to fear him; our glory to resemble him; our stability to trust him; our sincerity to love him; and our felicity to serve him.

Let us die to sin that lives in us; and live to Christ who died for us.

Let us choose to suffer rather than sin; for we may suffer without sin, but we cannot sin without suffering.

Many men, in relation to outward things, complain of want; and yet in truth want nothing but thankful hearts for what they already have.

Though God does not always deliver his people out of trouble, yet he delivers them from the evil of trouble, the despair of trouble, by supporting the spirit; nay, he delivers by trouble, for he sanctifies the trouble, to cure the soul, and by less troubles delivers from greater.

It is the peculiar wisdom of a Christian to pick arguments out of his worst condition to make him thankful; and if he is thankful he will be joyful.

Many professors will plead debt and family expenses, when any thing is desired of them for a pious or righteous use, though they have enough for their pleasure and pride; surely this is one of the worst kinds of sacrilege.

No sin will be strained at, if you give way to a covetous spirit; for "the love of money is the root of all evil;" 1 Tim. vi. 10.

A sincere Christian blushes for shame, when he confesses his sins to God; Ezra ix. 6. And yet he is not ashamed to confess the greatest sins of which he knows he is guilty: Psa. li. 14.

God sought us before we sought him; will he, then, refuse us when we seek him?

Those that are at peace in their own consciences, will be peaceable towards others: a quarrelsome man has never felt the peace of God.

## NEVINS' THOUGHTS.

Some sinners repent with an unbroken heart. They are sorry, and yet go on as did Pilate and Herod.

A sinner must come to himself, as did

## From the Edinburgh Christian Magazine.

## ANECDOTE OF MR. HERVEY.

IN the parish where Mr. Hervey preached, when he inclined to Arminian sentiments there resided a ploughman, who usually attended the ministry of Dr. Doddridge, and was well informed in the doctrines of grace; Mr. Hervey being advised by his physician for the benefit of his health, to follow the plough, in order to smell the fresh earth, frequently accompanied this ploughman in his rural employment. Understanding the ploughman was a serious person, he said to him one morning, "What do you think is the hardest thing in religion?" To which he replied, "I am a poor illiterate man, and you, Sir, are a minister; I beg leave to return the question." Then said Mr. Hervey, "I think the hardest thing is to deny myself;" grounding his opinion on that solemn admonition of our Lord, "If any man will come after me let him deny himself." I harangued, says Mr. Hervey, upon the import and extent of the duty, showing that merely to forbear the infamous acts is little, we must deny admittance, deny entertainment at least, to the evil imagination, and quench even the enkindling sparks of irregular desire. In this way, I shot my random bolt. The ploughman replied, "Here is another instance of self denial, to which the injunction extends, and which is of very great moment in the Christian religion; I mean the instance of renouncing our own strength and our own righteousness, not leaning on that for holiness nor relying on this for justification." In repeating the story to a friend, Mr. Hervey observed, I then hated the righteousness of Christ, I looked at the man with astonishment and disdain. I thought him an old fool, and wondered at what I then fancied the motley mixture of piety and oddity in his notions. I have seen clearly since who was the fool, not the wise old Christian, but the proud James Hervey. I now discern sense, solidity, and truth in his observation." *Brown's Memoirs of Mr. Hervey, Second Edition, p. 18.*

## SABBATH VIOLATION.

BE SURE AND WIND UP THE CLOCK ON SUNDAY!

I passed the night in D—, with an enterprising citizen, and in the morning as he was stepping into the stage to be absent for a week, he said to his wife, 'my dear, to be sure and wind up the clock Sunday.' He was a good citizen, and believed his Bible, and had often read the divine direction about the Sabbath. 'In it thou shalt not do any.' I wonder he had not said to be sure and have all your little matters adjusted before the Sabbath, that you and your children may spend the whole day serving God, and preparing for eternity. But instead of that he said, 'be sure and wind up the clock Sunday.' This direction run through my mind for hours, and as the thought expanded a little, I found my friend D—was much like other people, reserving many little things to be done on the Lord's day. I thought as I passed the streets, that I could see many long beards that were to be cut on Sunday, and many counting the time till Sabbath, that their boots, shoes, and clothes might be brushed. I could see others accustomed to look upon their stray sheep or cattle, to walk around their distant fields of grass and grain, to see whether the fences were all safe or to learn whether the flocks and herds did not need some attention that could not be well afforded on any other day.

Others make the Sabbath a delight because they can hear and tell the news as they go to and from the church, and at the recess, and in the family circles after their return. They really learn more upon the Sabbath than they do from their visitors, periodicals and books, the other six days. A worldly man once said, 'I love to go to church, it is such a capital place to hear the news.'

Many singular plans are devised about the house of God. Appointments are made for visiting; errands are done to save time; friends meet and exchange their messages of love and friendship; pleasure boats, pleasure coaches and horses, are in great demand upon the Lord's day.

Many who find diseases creeping upon themselves or their children, wait till Sabbath, and then seek medical advice, so that many physicians and apothecaries must do twice as much business, as upon other days. It is not strange for the sick to see multitudes of pretended friends upon that holy day. They are left without consolation or aid six days, but on the seventh their rooms are crowded to suffocation, and many a sufferer has lost his life by this periodical kindness.

Most of courts set Monday, and I know one eminent lawyer who will go on Saturday, or will not go till Monday, and he is exerting a most salutary influence upon the bar, in that whole region. Others both judges and lawyers, (some standing high too in the church), do not remember the Sabbath day to keep it holy; but in sight of the common people who look up to professional men for example, ride across their country on the Sabbath so as to be ready at court.

The Jews used to make the day previous, a day of preparation for the Sabbath, but we strangely reverse it, and make the Sabbath a day of preparation for the week, and also a time to bring up numerous little arrears, that are deferred till some more leisure day.

This systematic Sabbath breaking, has become so common, that if the best of your readers will examine themselves carefully, they will find some form of this sin habitual.—*Cincinnati Journal.*

## A SOBER CALCULATION.

A young man who earns from six to eight or ten dollars per week, and spends but three or four of it in boarding, and what besides is necessary for comfort and convenience, may lay up from one to two hundred dollars yearly toward setting up, for

he may calculate upon being a master, instead of a journeyman. This is one view—obvious, to be sure, but not less important.

Another view is,—and one which too often presents itself,—if a young man, instead of laying up the chief part of his wages, spends it all, or nearly so, in idle Sunday excursions and frivolous evening balls, or billiard playing, or any other vicious or imprudent pursuit, he may calculate upon remaining a journeyman for life; and if not brought, through evil communication, to the state prison or gallows, will in all probability terminate his mortal career in some poor house unpitied and despised. This is another view of the case, equally obvious as the last; and yet how often are both of them lost sight of to the ruin of youth.

To lure to the one, let the other be kept in sight. But from every vicious course youth will find no surer protection than religion. If they seek and find that, all temporal safety and prosperity will follow, and eternal happiness will be the glorious issue. Piety is the parent of every virtue—impiety of every vice.

## Copartnership.

DOCTORS POWE AND MALLOY

HAVE associated themselves together for the practice of Medicine in its various branches. Persons desiring their services will be promptly attended to.

They will shortly have and continue to keep on hand a full and complete assortment of Drugs, Medicines, & Surgical Instruments.

A general supply of  
Paints, Oils, Glass, &c. &c.  
THO. E. POWE,  
A. MALLOY.

July 21, 1836.

## Mackarel.

5 ERLS No 1 Mackarel,  
5 " " do  
25 " " do  
for sale by  
J. MALLOY & Co.

July 18, 1836.

## Law Notice.

ALEXANDER GRAHAM & T. C. EVANS

WILL practice in Copartnership in the Courts of Law and Equity, of the northern Circuit.

Cheraw, May 19, 32 tf.

## In Store and For Sale.

1000 PIECES Heavy Hemp Bag-

ging,  
10 Cases fine Drab and Black Hats,  
10 Ditto Drab and Black Sattin Beaver,  
6 Ditto Wool,  
4 Ditto Palm Leaf,

1500 Pcs. Shoes, embracing all sizes and qualities,  
Cotton Osnaburghs and Cotton Yarn,  
A general assortment of well selected Dry Goods;

ALSO  
A Good Stock of Hardware and Cutlery, embracing almost every article in that line,  
Sugar, Coffee, Salt, Iron, Steel, Molasses, Stone  
Lime and old Wines,  
Crochery and Glass Ware.

Cash paid for Cotton and liberal advances made on Cotton left for shipment to Charleston or New York.

BROWN BRYAN.

Cheraw, S. C., June 1, 31 tf.

## Devon Stock.

THE editor of the Farmer and Gardener (Baltimore) can at all times supply orders for Devon Cattle. This breed is so distinguished for their easy keep and docility, the richness of the milk of the cows, and for the activity and sprightliness of the oxen, that they would be admirably suited to the purposes of southern agriculturists. The happy adaptation of the Devonshire Oxen, for the purposes of the farm, will be understood, when it is stated that 4 oxen have been known to plough 2 acres of ground in a day, and a team of them to trot at the rate of 6 miles an hour with an empty wagon.

Any person wishing to procure them can be supplied by addressing a letter, post paid, to the editor of the Farmer and Gardener. July 19

## J. Malloy &amp; Co.

HAVE received and now offer for Sale  
120 pieces Best Hemp & Tow Bagging,  
50 Coils Bale Rope,  
11000 pounds Prime Bacon,  
400 Sacks Salt.

Together with Sugar, Coffee, Molasses, Rice, Soap, Candles, Nails, Iron, Steel, &c. &c.

## Copartnership.

THE Subscribers have this day formed a copartnership for the transaction of Mercantile business in this place, under the name and firm of J. MALLOY & Co. They now occupy the Brick Store at the corner of Front and Church streets.

J. MALLOY,  
ROBT C. DAVIS.

Cheraw, July 1, 1836.

## Family Medicine Chests

NEATLY fitted up with medicine of the best quality. For Sale by  
JOHN I. WESTERVELT.

May 3, 25 tf.

## NEW BOOKS.

Just received at the books store the following among others—Calvin on Romans, Hodge on Romans, life of Calvin, McLauren's essays on happiness, God's better covenant, The nature of conviction of sin, and conversion illustrated in the narratives of the conversion of eminent Christians, by Dr. Humphreys.

## New Goods.

THE Subscriber Respectfully informs his friends and the public, that he has just received his

SPRING AND SUMMER GOODS,  
Consisting of a very general and well selected assortment of Groceries, Hats, Shoes, Crochery, Hardware, and Cutlery. Also, Paints, Drugs &c. Persons wishing to purchase in this market, would do well to call and see.

MALCOMBUCHANAN.

May, 17th 27 tf.

## NEW SPRING AND SUMMER

## Goods.

## D. B. MCARN

ANNOUNCES to his customers that he has just received a very large and unusually complete assortment of seasonable GOODS, which were selected by himself with much care and attention in New York. He therefore feels confident that he is prepared to sell as low as can possibly be afforded in this market. He cordially invites all to call and examine. Merchants from the country will find it an object to call. He may be found in about two weeks at his old stand on Front Street. Among his Goods is a great variety of coloured print muslins, Gingham, Calicoes, Swiss, Jaconet & plaid muslins, black & colored, silk fancy Hdkfs, Gloves, Stockings, Laces, Parasols, Linens, a large assortment of Gentlemen's summer wear.

April 19, 1836. 23 f.

HUDSON'S Botanic Tincture for the Teeth, cures the Tooth ache, removes the Tartar, Scurvy, &c. for Sale by

## Negroes for Sale.

John, cowman and pilot,  
Harry, prime boat and field hand,  
Edward, boat and field hand,  
Hannah, his wife, good house servant and field hand,  
Hannah, good house servant,  
Guy, prime shoemaker,  
Hector, a shoemaker,  
Cochran, boat hand,  
Ned, field and boat hand,  
Ben, prime do  
Cyrus, do  
Apply to A. MUIRHEAD & CO.  
March 29, 20tf

## BOOK BINDING.

THE subscribers have established themselves in the above line of business in Cheraw and offer their services to its citizens.

G. BAZENCOURT, & CO.  
Cheraw, S. C., Jan. 26.

THE Subscriber wishes to purchase for cash a few likely negroes. Those from eight to thirty years of age would be preferred. Any communication on the subject through the Post Office directed to Bennettsville will meet attention.  
D. M. CROSLAND.  
Bennettsville 5th May, 1836, 26 tf.

## Weeding Hoes.

12 DOZEN Weeding Hoes, just received, also on hand a few barrels Irish Potatoes, for sale by  
J. & C. POWELL.

March 24, 1836.

## Butler's Effervescent Magnesian Aperient.

RECOMMENDED by the medical Faculty for Dyspepsia or Indigestion, Nervous Debility, Acidity of Stomach, &c. for sale by  
JNO. I. WESTERVELT.  
March 23, 1836.

JOHN I. WESTERVELT respectfully informs his friends and customers, that he has received his Stock of

## DRUGS &amp; MEDICINES

and is prepared to meet the wants of the Public in any article in his line of business.

February 9th, 1836. 13tf.

## Land For Sale.

THE Subscriber offers for Sale, his plantation in Marlborough District, containing 710 acres prime Cotton and Corn land, having about 250 acres under cultivation. It is situated three miles from the Court House and has a comfortable dwelling house and necessary out buildings upon it. Persons desiring to purchase it, can ascertain the terms by applying to C. W. Dudley at Marlborough C. House, or to the Subscriber himself on the premises.

JOHN R. DONALDSON,

May 23d, 29 tf.

POLICIES will be issued upon Buildings, Merchandise in Store, and on the river and from Charleston and Georgetown; also on Cotton in store. Persons living in the country and towns adjacent by giving a description of their property, can have it insured against loss or damage by fire.

D. S. HARRLEE, Agent at Cheraw, for Insu. Co. of Columbia, S. C.  
April 10, 1836. 26tf.

## Lemon Syrup &amp; Wines.

10 dozen Lemon Syrup,  
4 dozen Claret,  
4 dozen Port,  
7 dozen Madeira. } Wines.  
For Sale by  
J. MALLOY & Co.

July 12, 35 tf.

## THE SATURDAY NEWS,

## AND

## LITERARY GAZETTE:

A Weekly Family Newspaper, devoted to Literature, Criticism and Fine Arts, General Intelligence, News.

Price Two Dollars per annum—payable in advance.

ON Saturday, July 2, 1836, the subscribers will commence, in Philadelphia, the publication of a new weekly newspaper, under the above title.

The News will embrace every variety of light literature, including Tales, Poetry, Essays, Criticism, Notices of the Fine Arts, the Drama, &c. The original matter will be supplied by writers of the first eminence. A regular correspondence will be maintained with Washington, and the principal Cities of the Union, and arrangements are in progress by which letters from Europe will be constantly furnished.

Attention will be paid to securing at the earliest possible date, the choicest productions of the English periodical press. Popular novels will not be suffered to interfere with a general variety. The latest news and all items of interesting intelligence will invariably form part of the contents.

The News will be printed on a folio sheet of the largest class, and will furnish as large an amount of reading matter as any weekly paper now published in this country. It will be conducted in a spirit of the most fearless independence. All allusion to party politics, or sectarian religion will be carefully avoided.

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Agents of this paper will be allowed the usual commission.  
Six copies furnished for 10 dollars.  
All payments to be made in advance.  
Orders free of postage, must be addressed to  
L. A. GODEY & Co.

No. 100 Walnut street, Philadelphia.  
Our editorial friends, in the country will oblige us by inserting the above prospectus, and accepting a free exchange.

## CAREY'S LIBRARY OF CHOICE

## LITERATURE

HAS now completed its first six months of publication, and the publishers offer the following works in the testimony of the fulfillment of the promises made to the public in the original prospectus.

Life of Sir James Mackintosh, by his son.  
Kincaid's Rifle Brigade.  
Characteristics of Hindostan, by Miss Roberts.  
One in a Thousand, by G. P. R. James.  
Rienzi, by E. L. Bulwer.

Random Recollections of the House of Commons.  
The Second Volume has commenced with Selections from The Dramas of Joanna Baillus, and Crimes, or Posthumous Records of a London Clergyman—a work resembling in style, and supposed to be by the same author, as the celebrated Tales from the Diary of a Physician.

The First Volume can be had separate, without subscribing to the work, upon the remittance of \$2 50 to the publishers.

The Library is published weekly, containing Twenty imperial octavo pages, and the Literary Advertiser, which accompanies it, four pages, and is bound up at the end of every volume.—Price per annum, in advance, \$5.

Address, E. L. CAREY & A. HART, Or, LOUIS A. GODEY, Philadelphia.

CLUBBING.  
A remittance of Five Dollars will command the first volume of the Library and the Literary Advertiser, complete in 8 numbers, containing Peter Simple—King's Own—Newton Forester—Pacha of many Tales—and Japhet in Search of his Father

29 tf.

## 26,000 SUBSCRIBERS!

## Philadelphia Mirror.

THE splendid patronage awarded to the Philadelphia Saturday Courier, induces the editors to commence the publication, under the above title, of a quarto edition of their popular journal, so long known as the largest Family Newspaper in the United States with a list of near TWENTY-SIX THOUSAND SUBSCRIBERS. The new feature recently introduced of furnishing their readers with new books of the best literature of the day, having proved so eminently successful, the plan will be continued. Six volumes of the celebrated writings of Captain Marryatt, and sixty-five of Mr. Brook's valuable Letters from Europe, have already been published without interfering with its news and miscellaneous reading. The Courier is the largest, and cheapest family newspaper ever issued in this country, containing articles in Literature, Science, and Arts; Internal Improvement; Agriculture; in short every variety of topics usually introduced into a public journal. Giving full accounts of sales, markets, and news of the latest dates.

It is published at the low price of \$3. For this small sum subscribers get valuable and entertaining matter each week enough to fill a common book of 200 pages, and equal to 52 volumes a year, and which is estimated to be read, weekly by at least two hundred thousand people, scattered in all parts of the country, from Maine to Florida, and from the sea board to the lakes. The paper has been now so long established as to render it too well known to require an extended prospectus, the publishers, therefore, will do no more than refer to the two leading daily political papers of opposite politics "The Pennsylvania Patriot" and "The Saturday Courier" the largest, and one of the best family newspapers in the Union; the other, the Inquirer and Daily Courier, says, "It is the largest journal published in Philadelphia, and one of the very best in the United States." The New York Star says—we know nothing more liberal on the part of the dormant talents of our country, than their unexampled liberality in offering literary prizes.

The Albany Mercury of March 16th, 1836 says, "The Saturday Courier is decidedly the best Family Newspaper ever published in this or any other country, and its value is